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## WITHOUT IMPEDIMENT.

Home-Talk by J. H. N., W. O. May 8, 1868.

**I**N aspiring to be a man of God, the qualification that I think the most of, is thorough impressibility to inspiration. This involves great freedom from habit. I must have no habits that will interfere with my receiving God's spirit and obeying its orders. That is my ambition. I want to be perfect in that thing; and I think that is what is meant by perfection, in the Bible. It is said of Christ, "Though he were a son, yet learned he obedience by the things which he suffered; and *being made perfect*, he became the author of eternal salvation unto all them that obey him." I think he worked his nature, by discipline and suffering, into a state where he was able to hear with minute accuracy the dictates of inspiration, and obey them. If we have habits of self-indulgence that make a certain set of circumstances absolutely necessary to our comfort, if we are accustomed to the kindness of friends in the same dependent way, and if we are in bondage to love and fellowship and female society, so that they constitute an essential of our every-day life, all such habits overlying our existence come between us and God, and make us hard of hearing, operating like a partition between us and his voice. A person listening through a partition will hear indistinctly, and only a part of the time.

The man of habit naturally assumes that God will not put him into any uncertain position, contrary to his habits and the necessities that habits have created around him. He assumes that God will conform himself to his infirmities. Certainly he will. It is perfectly in accordance with God's tenderness and politeness, to respect all our infirmities; therefore he will give us but few orders, if he finds us in such circumstances of limitation. I wish to be in a state where I can receive a good many orders. I do not count it any privilege to be in a condition where God can not use me. I want to be in a condition where he can get the greatest possible amount of good out of me; and for that purpose I want to be free from habits that hinder him from speaking to me freely, and me from thoroughly understanding and obeying him. I want to be without impediment.

The tendency of natural affection, especially

in such a great gathering as we have, where affection is a far more powerful element than in ordinary families, is to bring one in bondage to particular circumstances, and a routine of life, —to put individuals under impediments, and so to obstruct and break up inspiration. My purpose is, instead of falling under that tendency and submitting to it, and allowing the Community to take possession of me and bind me to a course of routine that shall preclude inspiration, to turn the current the other way, and not only train myself, but train the whole Community, to freedom from habit and routine and the bondage of each other's affection, until all come up into the liberty of the Kingdom of Heaven. There is no other training that deserves to be called good breeding. We ought not to think of ourselves as well-bred people, until we are free from habit, and free to hear and obey God without being bound by affections or circumstances.

When Christ told the young man to sell all and give to the poor, and come and follow him, it was a call to a higher education—to a loftier plane of good breeding. Christ could not do anything with him encumbered with his habits of wealth. He was one of the aristocracy; but he was really in a low, contracted, vulgar state of life, and Christ called him out into something noble and dignified.

If a military commander is under a load of habits that make it necessary for him to look out very sharply for his own safety and comfort, he is in no condition to hit upon any very enterprising operation. There is a chronic obstruction in his mind to bright ideas and plans. A man needs to be in a reckless state as regards all personal considerations, in order to be in a condition of mind to conceive great plans. It is said that all the baggage Gen. Grant took was a tooth-brush; and you see he was a man that had a kind of facility for putting himself right into a desperate conflict. There was no shrinking in him.

It is generally found that women tempt men to effeminacy and self-indulgence; so that to get by that difficulty, the women of the Community must be trained to the same kind of soldierly habits as the men. If we make women soldiers themselves, they will not tempt men to unsoldierly habits; and that is the only way to save and perfect them, as well as to cut off man's particular temptation.

Christ came right out of heaven; a pure specimen of the spirit there; and what a soldier he was! No self-indulgence in him, no shrinking from rugged work, nor from suffering, nor from death.

## SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

### Prelude to a Criticism.

Persons must put away the feeling entirely that they have no right to criticise an evil they see in others, unless they are free from it themselves. No such feeling should hinder you from being honest. Assume that your heart is bent on perfection, that you are bound for freedom from all faults; and then if you have a fault that troubles you, criticise it, both in yourself and others; let loose upon it wherever you find it. When character is up, and criticism of a fault invited, I object to any one's holding back from consciousness of having the same infirmity. That is no reason why you should not speak the truth. Then reciprocally, you must not throw off criticism, because the person who criticises you may be faulty on the same point. If an evil is in you, no matter how many others have the same evil; you have got to be saved from it, and you should avail yourself of all the truth that can be said about it. Let there be no answering again—no saying, That is as applicable to some one else as to me, and therefore I will not receive it. Look simply at the evil under criticism, and smash it. Let every one strike. One case at a time. Other cases will come up in their order.

What we want is to let the Spirit of Truth have free scope. The Spirit of Truth may lead me to criticise a fault in others, when perhaps I am not entirely free from the same fault. My tongue shall have fair play in speaking the truth. When I see an evil in myself, I will strike at it on the general scale. That is the way to fight your way out of difficulty; have no personal feelings, but submit to the influence of the Spirit of Truth. If we are troubled with any particular infirmity, we should have special spite against it in others, and stimulate ourselves to sharp criticism of it wherever we may find it. Do not allow for a moment that it is hypocrisy to criticise others for faults you have in yourselves. It is not hypocrisy. The truth of a criticism does not necessarily imply that the critic is faultless. The truth is not at all dependent on our personal position in reference to it. We must assume that we are on the side of truth, and love it, and give it all the facilities we can.

I say again, if I have a mote in my eye and you have one in yours, that I can see to get yours out better than I can to get mine out, and *vice versa*; each can help the other. To have a beam in your eye, is a different thing; if you have something in your eye that positively blinds your sight—if you are in total darkness, you are in no condition of course to criticise others. But that is not to be assumed at all among us; it is to be assumed that we have accepted Christ, and that his light is shining in

our hearts, and that we are helping one another to get rid of motives. We need not consider criticism a personal matter, but a general operation to help one another. All personal feelings must be laid aside, and our attention confined to the truth. Let the truth have free course, hit whom it may. If we judge ourselves, we shall not be judged of the Lord.

I may truly say, that I criticised myself into the gospel. I searched the Bible for sharp truths to convict others, and convicted myself. That is the way God took to work me into the faith. In the same manner I have overcome difficulties. Circumstances would set me to studying on some general subject in its application to others, and my studies would lead to deliverance from my own difficulties. I have great delight in my heart, when I feel that I am discovering truth that criticises my own position and character. I say to myself, There is treason going on in the camp of the enemy. I am then sure of victory.

*Brooklyn, April 1852.*

#### The Four Loves.

There are four great concentric departments of love; there is love of God, love between the brethren, love between the sexes, and love of children. The love of God is the center, and the general tendency of mankind is, to work outward away from the center into the other departments. It seems to be easier to love the brethren than it is to love God, and easier to love women than it is to love the brethren, and easiest of all to love children. The strength of the affections in the mass of mankind probably runs out in that reservoir, love of children. It is certain that a philosophical management of the passions, such as God will institute over us if he is going to save us, will be constantly recalling us from this centrifugal tendency. It will recall parents, for instance, from the love of children to the love of each other; it will recall men from sexual love to love between man and man, which is a deeper and more spiritual kind of love; and will recall all of us from brotherly love back to love of God. There we get home. And we must expect, if God is going to save us, that he will keep recalling us and recalling us from the outward-bound affections to the central, until it will become the habit—the eternal habit of our lives, to go home and stay at home; and to go out into the centrifugal forms of affection only because we are sent.

—Home-Talk.

#### REVIVALS WIN.

“CAPRON,” said Mr. C., “your proposal has greatly surprised me. Two years ago I should have opposed it with vehement indignation; but now I can say, not my will, but God’s will, be done in this matter. You are not aware, perhaps, that your mother and I had anticipated an alliance between you and the daughter of Judge B.”

“Father,” said Capron, “I too can say with you, not my will but yours be done. If you say that in offering my hand in marriage to Sarah I shall cause you and mother the least unhappiness, I will abandon at once the thought of so doing. Nothing has transpired between her and me which would in any sense compromise our integrity, or cast the least reflection upon the family name.”

“Well,” said his father, “I am pleased with your frankness, and we will pray about the matter and watch for more light.”

In the year 1838, some two years prior to the fore-

going dialogue between father and son, the city of P— was favored, in connection with numerous towns and cities at that epoch, with a religious revival of remarkable efficacy and power. Converts were gathered in from all ranks of society. One of the principal instrumentalities of that awakening was found in the labors of the Evangelist, Rev. Mr. F., whose method of procedure was somewhat peculiar. On his arrival in P— the committee to whom he was indebted for the call to this new field, waited upon him at his lodgings as soon as the news reached them of his presence. After a short interview he said to them,

“Brethren, will you furnish me with a list of a dozen or more of the names of your most influential irreligious men?” The request was at once complied with. The preacher after looking at the list a few moments, remarked,

“Which one of this number do you judge would have the most influence were he converted, over the mass of citizens in turning their attention to Christ?”

“Mr. C.,” was the prompt reply; “for he is one of the wealthiest, the most influential, and also the most moral and upright in trade, of any one that can be found in our commercial circles.”

“Will one of you accompany me to his residence and introduce me to him?” said Mr. F. The proposition was no sooner made than acted upon. Now this revivalist preacher previous to his own conversion was a lawyer of extensive practice, and understood human nature pretty well in all its complex phases. The object of the call was to invite Mr. C. to attend the first public meeting, which was to be held that evening.

At the appointed hour Mr. F. was in the pulpit, and in front of him sat the princely merchant. Posters had been extensively circulated about the city. The subject of religion had the public ear. The very atmosphere seemed to be charged with religious thoughtfulness. The house therefore was densely crowded, and breathless silence prevailed. The preliminary exercises were briefly performed, when the preacher announced the following text: “What shall it profit a man if he gain the whole world and lose his own soul?” After a pause, he repeated the text.

“These are the words of Christ himself,” said the Evangelist; “and who can estimate the value of souls so well as the Son of God, who came into the world to redeem them by his own life’s blood? Here are merchants who have a sharp eye to the profit on commodities that are to perish with the using, but which of you have studied the proposition in the text?”

His discourse was logical, pointed, and brief; and at the close, when the divine put the question, “Who among you have purposed in your minds to give yourselves this night, soul and body to Christ?” hundreds arose in response, and among the anxious multitude were the merchant and his son Capron. The surrender of their hearts to Christ was clearly a genuine one. The news of the conversion of so distinguished a man of this world spread throughout the city with astonishing rapidity. The revival continued for many weeks; and at one time the attention of the public mind to the subject of religion was so universal, that business for a while was nearly suspended. True, in those revival times there was much chaff, but it was equally true that there was much wheat also; probably much more than has been found in later revivals of that sensational type.

But to return to Mr. C. and his family. The converts in this aristocratic household consisted of Mr. and Mrs. C., their son Capron, and the servant girl Sarah; and not one among the hundreds of volunteer disciples of Christ in that revival, gave clearer evidence of a genuine conversion, than that obscure domestic servant. Being the daughter of a poor but respectable laboring man, she was necessitated at an early age to earn her own livelihood. Mrs. C., with whom she had resided for several years, cherished an affection for this child of all work, scarcely less tender than she would have done had she been a daughter of her own. Intellectual advantages such as the daughters of the affluent enjoy, had been denied her; but her loss in that respect was more

than counterbalanced by the gift of a genial, loving disposition, and a wise and honest heart, although she had secured a good common education in spite of her indigent circumstances. Outwardly she was a plain-looking girl, and in that plainness was her protection from superficial attachments. Such was Sarah, to whom Capron proposed to offer his hand in marriage.

Subsequent to that first interview between Capron and his father, a meeting of the parents and the two lovers was held; and suffice it to say that the simple, straightforward confession of Sarah, respecting her unworthiness as well as her unfitness to fill so eligible a position in society as would be expected of a daughter-in-law of the C. family, had the effect unwittingly of removing every objection to the bans, from the minds of the parents.

“This,” said Mr. C., “is one of God’s methods of trying our faith and confidence in him on the one hand, and on the other, of mortifying family pride; and I rejoice and thank him for crucifying the flesh at any cost.”

The matrimonial affair being thus amicably settled, Sarah was sent to school for a year or more prior to her marriage. And when that event did occur, the foolish gossip on the part of upptendom, can be more readily imagined than described, while Mr. C. and his son, rather gloried than otherwise, in the victory of the religion of Christ over the selfish principality of caste and family pride.

In the winter of 1866-7, more than thirty years subsequent to the events of the foregoing story, an American was spending a few months in Italy. While there his attention was attracted to a proposal issued by the Emperor of France, offering 10,000 francs each to ten individuals or Associations who, in a series of years, had accomplished the most to secure a state of harmony between employers and their work people, and had most successfully advanced the material, intellectual and moral welfare of the same. To secure impartiality, a special jury from different countries represented in the great Paris Exposition of 1867 was appointed to make the awards. This American stranger in Italy, being a proprietor, with others, of a large manufacturing establishment in the United States, yielded himself in compliance with the Emperor’s proposal, to the task of writing out a statement from memory, as best he could under the circumstances, of the simple facts respecting the policy and plans adopted and carried out by himself and his associates for thirteen consecutive years.

The jury received five hundred applications for the prizes from France and other countries on the continent of Europe, from Great Britain and the United States. Of course only ten could be selected. Nine of these were given to France, Germany and other countries on the continent of Europe, one to the United States, and none to Great Britain. The one awarded to the U. S., was to the manufacturing establishment represented by the American, who made his application while in Florence. We make the following synopsis of that report.

The Company commenced operations in 1853, and consisted of one hundred stockholders, who confided their business to nine directors chosen annually; and the directors elected one of their board as resident manager of the establishment. Capital invested, \$2,500,000. When the buildings and machinery were completed, the works contained 116,000 spindles, 3,500 looms, 22 printing machines, and other kinds of machinery to correspond, producing a weekly average of 700,000 yards of fine cotton and worsted goods; the annual sales of which, amounted to nearly \$8,000,000. The Company employed 3,600 work people of both sexes, nearly 500 of whom were youth between the ages of ten and eighteen. The sexes were nearly equally divided.

“In the origin of the establishment,” says the writer, “the principle was adopted by the managers, that there was to be a mutual dependence between employers and employed, each having rights which the other should respect; and that inasmuch as the success of the proprietors must depend much upon the cheerful and intelligent co-operation of the work

people, certain plans were adopted to secure the 'material, moral and intellectual welfare of the workmen,' both as a duty to them, and one of self-interest to the proprietors."

For the material well-being of the operatives, special care was used in the original construction of the work-rooms, to make them both cheerful and comfortable. Houses were constructed for dwellings, which should give to families comfortable, convenient and attractive residences, at a moderate cost of rent. Buildings were erected expressly for single females, whose paternal homes were at a distance. These were divided into seventeen large apartments, capable of accommodating eight hundred persons in the aggregate. The rooms are arranged for two persons each, well ventilated and lighted, and comfortably furnished. Unmarried men are never allowed to lodge in these houses, nor is in any case a married man, unless accompanied by his wife, and even then but rarely. Females pay about one-third of their wages for rooms, including food, light and washing. Fuel for fires in private rooms is an extra expense. Coal, and sometimes flour, is provided for the work people, at the cost price of large quantities.

Early in the history of this enterprise, an Association was formed among the operatives, called the "P-c Mill's Relief Society," of which each person employed by the Company, must be a member, the entire management thereof being in the hands of the work people, each officer, excepting the president, being chosen by themselves from their own number. That office has always been filled by the manager, who seldom acts except as counsellor or umpire. For the support of this Relief Society, each person upon commencing service, pays two cents per week, and three months after, if the sum has reached fifteen hundred dollars, the weekly subscription ceases, while it continues with the new comers. This tax for the good of all, is so trifling that it is far from being a burden to the poorest. When members become too ill to work, they receive an allowance from the funds of this Society of \$2.50 per week for ten weeks. After that, \$1.88 per week. Committees are appointed to see that the disabled are provided with physicians, nurses, and every attention needed. This institution, the writer affirms, is a very popular one with all the work people. The total amount of money expended for the benefit of the sick during twelve years has been twenty-five thousand five hundred and thirty dollars sixty-eight cents, leaving twelve hundred dollars in the treasury. The Corporation itself contributes weekly to this charity fund.

The boarding houses for females are controlled by persons carefully selected for their ability to influence this class of work-people to cultivate good moral habits, to look after their physical comfort, to advise them against bad moral influences, and, in fine, to act as far as possible, as their guardians and protectors. Men of intemperate habits and bad morals generally are excluded from the service of the Company. It is an established principle that all profanity or other bad language, bad example, or even abuse of authority among the head workmen, must be strictly avoided, especially when overseers have under their charge females or young persons. The directors have placed their associate, the manager, at the works, to represent their feelings to the work-people, to show them sympathy in their trials, to counsel them in their need of advice, and to be their friend. The manager, by his judicious course has won their confidence by his fatherly outlook for their present and future happiness.

When the Company was first established the directors appropriated one thousand dollars for a suitable Circulating Library, and provided pleasant rooms for it on the premises. Here again organization came into play. A library association was formed entirely among the work people, choosing their own officers, selecting their own books, &c.; the resident manager acting as chairman of the library committee. Here the tax is still less, requiring but one cent a week for each member. His weekly payment secures the use of the library and reading rooms of the society. All the leading papers and magazines of the day, reli-

gious, literary and scientific, are liberally furnished. The reading rooms for the females are carpeted, warmed and lighted, and made every way comfortable and attractive. The library contains over four thousand volumes, and is in charge of an intelligent, highly cultivated young lady. A large number of volumes are in constant circulation. The few who cannot read are of foreign birth. The funds of this society are also used for the purchase of tickets of admission to public lectures and amusements.

Judging from the financial statistics in the report, this Company have proved the truth of the proverb, "The liberal soul shall be made fat; and he that watereth, shall be watered also himself," for they have secured large dividends; while many of the work people save their earnings to so great an extent as to be able to invest funds in Government bonds, to hold stock of the Company, and to make deposits in Saving Banks to the amount of 100,000 dollars. The pecuniary success of the Company has warranted a liberal spirit in the payment of wages to the work people. It is stated that there have been no strikes among the operatives—that curse so much dreaded by employers. This humane policy has moreover secured a higher class of workmen, a class which fully appreciates the privileges enjoyed in connection with this Company.

The reader, no doubt, has suspected ere this, that a connection of some kind exists between the successful winner of the golden prize at the Paris Exposition, and the destiny of young Capron. The special interest which the manager of the "P-c Mills" manifested in the improvement, happiness and well-being of the work people under his fatherly care, would naturally lead to such a suspicion. The marriage of Capron proved to be a happy one. He signified to his parents before any serious steps were taken, that he desired a companion who would not hinder, but encourage him in his religious career. He subsequently affirmed that his prayer was granted. And it was but a few years before the friends and connections of the C— family acknowledged that Capron had found a prize by following as he did, his religious feelings and convictions; in descending, as worldly pride would say, into the working strata of society. In the course of a few years he abandoned the mercantile profession of his father, and became a manufacturer. He had not been long engaged, however, in his new calling, before he found himself deeply pained at the physical, moral and intellectual condition of the operatives in the cotton and woolen manufacturing districts of New England. To see, as he did, in the village of spindles to which he had removed, thousands of children, some not more than five or six years of age, working from twelve to fourteen hours a day, year in and year out, their health undermined, their education neglected, their morals corrupted; and these uncivilizing conditions forced upon them by unnatural, cruel parents, and carelessly permitted to continue by competing manufacturers, was exceedingly painful to Capron's benevolent heart. But private exhortations and public lectures on his part, were a useless expenditure of energy so long as he himself was virtually involved with others, in countenancing, by deeds, a system of business so diametrically at war with Christian principles. He resolved therefore, to take the wiser course by organizing a new Company, and so set an example worthy of imitation; and being a man of deeds, the "P-c Mills" Joint-stock Association, was the product of his philanthropic resolution.

Here it may be proper to state that since this noble example of Capron and his friends, the state of Massachusetts has passed laws prohibiting the employment of children under ten years of age in factories of any kind, within the boundaries of her commonwealth.

In narrating the foregoing facts our object has not been to exalt individuals or institutions, but to present a palpable working example of the philanthropic and socialistic tendency of the fruits of religious revivals. It is hardly necessary to call attention to the fact that the humane improvements instituted by Capron and his friends, are directly traceable to the spirit of Christianity which permeated their hearts during the religious revivals of 1833-4. Thus

the sagacious Emperor of France unwittingly patronized to the amount \$2,000, the fruit of an American institution with which the French, generally, have very little acquaintance. G. C.

## CATHOLIC DAYS.

### II.

#### ASH WEDNESDAY.

THIS is the first day of Lent, and is so called from the ancient custom in the Roman Catholic church, of sprinkling ashes that day on the heads of penitents then admitted to penance.

#### QUADRAGESIMA SUNDAY.

The first Sunday in Lent is thus named, because it is about forty days before Easter.

#### LENT, OR QUADRAGESIMA.

This is a fast of forty days preceding Easter. The origin of the word Lent is uncertain; some derive it from the Saxon word, *lencten*, implying spring, or the season when the days lengthen, the name being applied to the fast, as it is observed at this season.

The object of the fast is generally regarded as a preparation for Easter, and a time specially set apart for repentance over the sins of the past year.

Every thing concerning this fast is in the Roman Catholic church prescribed by rule. Only one meal a day is allowed, and at this the use of "flesh meat" is prohibited. A slight refection, however, may be taken morning and evening, "the quantity of food not exceeding two ounces in the former case, and eight ounces in the latter." But these rules, though strict, are probably pretty much a dead letter, the Lent of to-day being merely a nominal fast; the usual three meals, with all the luxury that fresh fish, fruits and other delicacies can afford, being allowable. Indeed, it is probable that the utmost that is required of a good Catholic at this season, is general sobriety of behavior, the confession, abstinence from meat, and attendance at church every day.

#### HOLY WEEK AND PALM SUNDAY.

Holy week, is a name given in the Roman Catholic church to the last week in Lent, and immediately preceding Easter, because they then celebrate the most sacred mysteries with solemnities of peculiar interest. It is sometimes called the *great or painful week*, *week of sorrows*, and *passion week*, because the events just before Christ's crucifixion and resurrection occurred in this week.

The ceremonies of the week begin on Sunday, when Christ's entrance into Jerusalem is commemorated by blessing palm, and other green branches, and distributing them among the people, whence the day is called *Palm Sunday*.

On Wednesday, Thursday and Friday evenings of Holy Week, the office of the *Tenebra* (darkness) is chanted. During the service, a large candlestick supporting fifteen lights, arranged in the form of a triangle, which denotes Christ and the prophets which predicted his coming, stands in the sanctuary. The lights are one by one extinguished, until only the upper one remains, which is taken down and placed under the altar until the close of the office, and then brought back; this denotes Christ's burial and resurrection.

#### MAUNDY THURSDAY.

This is the Thursday in passion week, and just before Good Friday. It is considered as the day on which Christ was betrayed, and is observed with peculiar customs. In some churches communion is administered in the evening, after supper, on this day, in commemoration of the communion of the apostles at our Lord's Supper. Sometimes the priests wash the feet of twelve poor persons in imitation of the action performed by Jesus toward his twelve disciples.

As to the derivation of the word *Maundy*, some say that this day is called *Maundy Thursday* from the old English word *Maund*, a basket, because on this day the kings of England used to distribute alms to a certain number of poor persons at Whitehall, from baskets in which the gifts were contained. Others derive it from *Dies mandati*, a name by which

this day is sometimes designated, either because on this day Christ washed his disciples' feet and gave them commandment to follow his example; or because he instituted the sacrament of the Lord's Supper on this day, commanding his disciples to observe the same in remembrance of him.

#### GOOD FRIDAY.

This day of Holy Week is observed with special fasting and solemnity, as being the anniversary of Christ's crucifixion. No mass is held on this day, and the altars are stripped of all their ornaments. Sometimes on this day the ceremony of kissing the cross, called the "adoration of the cross," is performed by the very religious.

I can not discover how the name *Good Friday* came to be applied to this day in the place of the ancient designation of "Passion day," or "pasch of our Lord's crucifixion." Most probably it is because Fridays are generally considered unlucky, and this one of all the year is supposed to be redeemed by being so solemn an anniversary. A. E. H.

## THE CIRCULAR.

O. C., MONDAY, FEBRUARY 15, 1869.

### AMERICAN SOCIALISMS.

NO. XIX.

THE reader has noticed, perhaps, that thus far we have not attempted to analyze and compare the different kinds of Socialisms, but have lumped them together under the generic term of *Close Association*, avoiding the discussion of constitutions and such theoretical distinctions as that between Communism and the joint-stock principle. But now that we have come to the borders of Fourierism, where we begin to see the whole field of Socialistic invention and experiment, we must look more closely into details, and try our hand at comparison and classification. We ought to get clear ideas of the actual differences between Owenism and Fourierism, and between Fourierism and Ballouism, and between all these and the successful Communities.

But first of all it is necessary to criticise some fundamental classifications that we find in popular literature.

Parke Godwin was one of the earliest and ablest of the propagators of Fourierism in this country—second only, perhaps, to Albert Brisbane. In his "*Popular View of the Doctrines of Charles Fourier*" (an octavo pamphlet of 120 pages published in 1844), he has a chapter on "*Social Architects*," in which he proposes the following classification:

"These daring and original spirits arrange themselves in three classes; the mere Theoretical; the simply Practical; and the Theoretico-Practical combined. In other words, the Social Architects whom we propose to consider, may be described as those who ideally plan the new structure of society; those who set immediately to work to make a new structure, without any very large and comprehensive plan; and those who have both devised a plan and attempted its actual execution.

"I. THE THEORETICAL CLASS is one which is most numerous, but whose claims are the least worthy of attention."

[Under this head Mr. Godwin mentions Plato, Sir Thomas More and Harrington, and discusses their imaginative projects—the Republic, Utopia and Oceana.]

"II. THE PRACTICAL ARCHITECTS OF SOCIETY, or the communities instituted to exemplify a more perfect state of social life."

[Under this head, he mentions and discusses the Essenes, the Moravians, the Shakers, and alludes to the Rappites.]

"III. THE THEORETICO-PRACTICAL ARCHITECTS OF SOCIETY, or those who have combined the enunciation of general principles of social organization with actual experiments, of whom the best representatives are St. Simon, Robert Owen, and Charles Fourier. This class will extend the basis of our inquiries, and demand a more elaborate consideration."

This three-fold classification, if it had not gone beyond the "popular" pamphlet in which it was started, might have been left without criticism. But it is substantially reproduced in the *New American*

*Cyclopædia* under the head of *Socialism*. We will therefore point out what we conceive to be its errors; and indicate a truer classification.

In the first place, from the account of St. Simon and Fourier, which Mr. Godwin himself gives in his pamphlet immediately after the last of his three headings, it is clear that they did not belong to the "theoretico-practical" class. St. Simon undertook to perfect himself in all knowledge, and for this purpose experimented in many things, good and bad; but it does not appear that he ever tried his hand at Communism or Association of any kind. He published a book called "*New Christianity*," of which Godwin says:

"It was an attempt to show what had been often before attempted, that the spirit and practice of religion were not at one; that there was a wide chasm separating the Revelation from the Commentary, the text from the gloss, the Master from the Disciples. Nothing could have been more forcible than its attacks on the existing Church, in which the Pope and Luther received an equal share of the blows. He convicted both parties of errors without number, and heresies the most monstrous. But he did not carry the same vigor into the development of the positive portions of his thought. He ceased to be logical, that he might be sentimental. Yet the truth which he insisted on was a great one—perhaps the greatest, viz., that the fundamental principle in the constitution of society, should be Love. Christ teaches all men, he says, that they are brothers; that humanity is one; that the true life of the individual is in the bosom of his race; and that the highest law of his being is the law of progress."

On the basis of this book-work, St. Simon *appealed* most eloquently to all classes to "unite"—to "march as one man"—to inscribe on their banners, "*Paradise on earth is before us*!" &c. &c.; but Godwin says:

"Alas! the magnanimous spirit which could utter these thrilling words was not destined to see their realization. The long process of starvation finally brought St. Simon to his end; but in the sufferings of death, as in the agony of life, his mind retained its calmness and sympathy, and he perished with these words of sublime confidence and hope on his lips: 'The future is ours.'"

"The few devoted friends who stood round that death-bed, took up the words, and began the work of propagation. The doctrine rapidly spread; it received a more precise and comprehensive development under the expositions of Bazard and Enfantin, and a few years saw a new family, which was also a new church, gathered at Menilmontant. On its banner was inscribed, 'To each, according to his capacity, and to each capacity, according to its work;' its government took the form of a religious hierarchy, and its main political principle was the abolition of inheritance.

"It was evident that a society so constituted, could not long be held together. Made up of enthusiasts, without definite principles of organization—trusting to feeling and not to science—its members soon began to quarrel, and the latter days of its existence were stained by disgusting license. St. Simon was one of the noblest spirits, but an unfit leader of any enterprise. He saw all things, says a friendly critic, through his heart. In this was his weakness; he wanted head; he wanted precise notions; he vainly hoped to reconstruct society by a sentiment; he laid the foundations of his house on sand."

What is there in all this that entitles St. Simon to a place among the "theoretico-practicals?" How does it appear that he "combined the enunciation of general principles of social organization with actual experiments?" His followers tried to do something; but St. Simon himself, according to this account, did absolutely nothing but write and talk; and, far from being a "theoretico-practical," was not even theoretical, but only sentimental!

Fourier was theoretical enough. But we look in vain through Mr. Godwin's account of him for any signs of the practical. He meditated much and wrote many books, and that is all. He was a student and a recluse to the end of his career. Instead of engaging in any practical attempt to realize his social theories, he quarreled with the only experiment that was made by his disciples during his life. Godwin says:

"A joint-stock company was formed in 1832, to realize the new theory of Association; and one gentleman, M. Baudet Dulary, member of parliament for the county of Seine and Oise, bought an estate, which cost him five hundred thousand francs (one hundred thousand dollars), for the express purpose of putting the theory into practice. Operations were actually commenced; but for want of sufficient capital to erect buildings and stock the farm, the whole

operation was paralyzed; and notwithstanding the natural cause of cessation, the simple fact of stopping short, after having commenced operations, made a very unfavorable impression upon the public mind. Success is the only criterion with the indolent and indifferent, who do not take the trouble to reason on circumstances and accidental difficulties.

"Fourier was very much vexed at the precipitation of his partisans, who were too impatient to wait until sufficient means had been obtained. They argued, that the fact of having commenced operations would attract the attention of capitalists, and insure the necessary funds: he begged them to beware of precipitation; told them how he had been deceived himself in having to wait more than twenty years for a simple hearing, which from the importance of his discovery, he had fully expected to obtain immediately. All his entreaties were in vain; they told him he had not obtained a hearing sooner because he was not accustomed to the duplicity of the world; and, confident in their own judgment, commenced without hesitation, and were taught, at the expense of their own imprudence, to appreciate more correctly the sluggish indifference of an ignorant public."

Not only did Fourier wholly abstain from practical experiments himself and discourage those of others during his lifetime, but he condemned in advance all the experiments that have since been made in his name. He set the conditions of a legitimate experiment so high—requiring eighteen hundred men and a million of dollars or thereabouts—that it has been thus far impossible to make a fair trial of Fourierism, and probably always will be. How Mr. Godwin could imagine him to be one of the "theoretico-practicals," we do not understand. His system seems to us to have been as thoroughly separate from experiment, as it was possible for him to make it; and in that sense, as far removed from the modern standards of *science*, as the east is from the west. It can be defended only as a theory that came by inspiration or intuition and therefore needs no experiment. Considered simply as the result of human lucubrations, it belongs with the *a priori* theories of the ancient world, of which Youmans says:

"The old philosophers, disdaining nature, retired into the ideal world of pure meditation, and holding that the mind is the measure of the universe, they believed they could reason out all truths from the depths of the soul. \* \* \*

"But it is not by skillful conjecture that knowledge grows, or it would have ripened thousands of years ago. It was not till men had learned to submit their cherished speculations to the merciless and consuming ordeal of verification, that the great truths of nature began to be revealed. Kepler tells us that he made and rejected nineteen hypotheses of the motion of Mars, before he established the true doctrine that it moves in an ellipse; and Dr. Faraday remarks: 'The world little knows how many of the thoughts and theories which have passed through the mind of a scientific investigator have been crushed in silence and secrecy by his own adverse criticism.'"

Owen, Mr. Godwin's third example, was really a "theoretico-practical" man, i. e. he attempted to carry his theories into practice—with what success we have seen. Instead of classing St. Simon and Fourier with him, we should name Ballou and Cabet as his proper compeers.

Another error of Mr. Godwin is, in representing Plato as merely theoretical, meaning that the Republic, like the Utopia and Oceana, was "sketched as an exercise of the imagination or reason, rather than as a plan for actual experiment." It is recorded of Plato in the "*American Cyclopædia*," that "he made a journey to Syracuse in the vain hope of realizing, through the new-crowned younger Dionysius, his ideal Republic." Thus, though he never made an actual experiment, he wished and intended to do so; which is quite as much as St. Simon and Fourier ever did.

Mr. Godwin seems also to underrate the "Practical Architects," i. e. those that we have called the Successful Communities. It is hardly fair to represent them as merely "practical." The Shakers certainly have a theory which is printed in a book; and there is no reason to doubt that such thinkers as Rapp, and Bimler of the Zouites, and the German nobleman that led the Ebenezers, had socialist ideas which they either worked by or worked out, in their practical operations, and which would compare favorably at least with the sentimentalisms of the first French



school. If St. Simon and Owen and Fourier are to be called the "theoretico-practicals," such workers as Ann Lee, Elder Meacham, Rapp and Bimeler ought at least to be called the Practico-Theoreticals.

Indeed these Practical Architects, who have actually given the world examples of successful Communism, have certainly contributed more to the great Socialistic movement of modern times, than they have credit for in Godwin's classification, or in public opinion. We called attention, in the course of our sketch of the Owen movement, to the fact that Owen and his disciples studied the social economy of the Rappites, and were not only indebted to them for the village in which they made their great experiment, but leaned on them for practical ideas and hopes of success. These facts came to us without our seeking them. But since then we have watched a little, in our readings of the Socialist journals and other publications, for indications that the Fourierite movement was affected in the same way by the silent successful examples; and we have been surprised to see how constantly the Shakers, Ebenezers, &c., are referred to as illustrations of the possibilities and benefits of Close Association. We will give a few examples of what we have found.

*The Dial*, which was the nurse of Brook Farm and of the beginnings of Fourierism in this country, has two articles devoted to the Shakers. One of them entitled "A Day with the Shakers," is an elaborate and very favorable exhibition of their doctrines and manner of life. It concludes with the following:

"The world as yet but slightly appreciates the domestic and humane virtues of this reclusal people; and we feel that in a record of associative attempts for the actualization of a better life, their designs and economies should not be omitted, especially as, during their first half century, a remarkable success has been theirs."

The other article entitled the "Millennial Church," is a flattering review of a Shaker book. In it occurs the following paragraph:

"It is interesting to observe, that while Fourier in France was speculating on the attainment of many advantages by union, these people have, at home, actually attained them. Fourier has the merit of beautiful words and theories; and their importation from a foreign land is made subject for exultation by a large and excellent portion of our public; but the Shakers have the superior merit of excellent actions and practices; unappreciated, perhaps, because they are not exotic. 'Attractive Industry and Moral Harmony,' on which Fourier dwells so promisingly, have long characterized the Shakers, whose plans have always in view the passing of each individual into his or her right position, and of providing suitable, pleasant, and profitable employment for every one."

Miss Peabody, in the article entitled "Christ's Idea of Society," from which we quoted some time ago, thus refers to the practical Communities:

"The temporary success of the Hershutters, the Moravians, the Shakers, and even the Rappites, has cleared away difficulties and solved problems of social science. It has been made plain that the material goods of life, 'the life that now is,' are not to be sacrificed (as by the anchorite) in doing fuller justice to the social principle. It has been proved, that with the same degree of labor, there is no way to compare with that of working in a Community, banded by some sufficient Idea to animate the will of the laborers. A greater quantity of wealth is procured with fewer hours of toil, and without any degradation of the laborer. All these Communities have demonstrated what the practical Dr. Franklin said, that if every one worked bodily three hours daily, there would be no necessity of any one's working more than three hours."

A writer in the *Tribune* (1845), at the end of a glowing account of the Ebenezers, says:

"The labor they have accomplished and the improvements they have made are surprising; it speaks well for the superior efficiency of combined effort over isolated and individual effort. A gentleman who accompanied me, and who has seen the whole western part of this State settled, observed that they had made more improvements in less than two years, than were made in our most flourishing villages when first settled, in five or six."

In the *Harbinger* (1845) Mr. Brisbane gives an account of his visit to the same settlement, and concludes as follows:

"It is amazing to see the work which these people have accomplished in two years: they have cleared large fields, and brought them under cultivation; they have built, I should judge, forty comfortable houses, handsomely finished and painted white; many are quite large. They have the frame-work

for quite an additional number prepared; they are putting up a large woolen manufactory, which is partly finished; they have six or eight large barns filled with their crops, and others erecting, and some minor branches of manufactures. I speak of the number of houses and barns with uncertainty, as I was there but a short time; but I shall return again and stay a day or two, and examine the place thoroughly. I was amazed at the work accomplished in less than two years. It testifies powerfully in favor of combined effort."

But enough for specimens. Such references to the works of the Practical Architects are sprinkled everywhere in Socialistic literature. The conclusion toward which they lead is, that the successful religious Communities, silent and unobtrusive as they are, have been, after all, the "specie-basis" of the entire Socialistic movement of modern times. A glimmering of this idea seems to have been in Mr. Godwin's mind, when he wrote the following:

"If, in spite of their ignorance, their mistakes, their imperfections, and their despotisms, the worst of these societies, which have adopted with more or less favor, unitary principles, have succeeded in accumulating immeasurable wealth, what might have been done by a Community having a right principle of organization and composed of intellectual and upright men? Accordingly the discovery of such a principle has become an object of earnest investigation on the part of some of the most acute and disinterested men the world ever saw. This inquiry has given rise to our third division, called THEORETICO-PRACTICAL ARCHITECTS OF SOCIETY."

The great facts of modern Socialism are these: From 1776—the era of our national Revolution—the Shakers have been established in this country; first at two places in New York; then at four places in Massachusetts; at two in New Hampshire; two in Maine; one in Connecticut; and finally at two in Kentucky, and two in Ohio. In all these places prosperous religious Communism has been modestly and yet loudly preaching to the nation and the world. New England and New York and the great West have had actual Phalanxes before their eyes for nearly a century. And in all this time what has been acted on our American stage, has had England, France and Germany for its audience. The example of the Shakers has demonstrated, not merely that successful Communism is subjectively possible, but that this nation is free enough to let it grow. Who can doubt that this demonstration was known and watched in Germany from the beginning; and that it helped the successive experiments and emigrations of the Rappites, the Zoarites and the Ebenezers? These experiments, we have seen, were echoes of Shakerism, growing fainter and fainter, as the time-distance increased. Then the Shaker movement with its echoes was sounding also in England, when Robert Owen undertook to convert the world to Communism; and it is evident enough that he was really a far-off follower of the Rappites. France also had heard of Shakerism, before St. Simon or Fourier began to meditate and write Socialism. These men were nearly contemporaneous with Owen, and all three evidently obeyed a common impulse. That impulse was the sequel and certainly in part the effect of Shakerism. Thus it is no more than bare justice to say, that we are indebted to the Shakers more than to any or all other Social Architects of modern times. Their success has been the "specie basis" that has upheld all the paper theories, and counteracted the failures, of the French and English Schools. It is very doubtful whether Owenism or Fourierism would have ever existed, or if they had, whether they would have ever moved the practical Yankee nation, if the facts of Shakerism had not existed before them, and gone along with them.

But to do complete justice we must go a step further. While we say that the Rappites, the Zoarites, the Ebenezers, the Owenites, and even the Fourierites are all echoes of the Shakers, we must also say that the Shakers are the far-off echoes of the PRIMITIVE CHRISTIAN CHURCH.

The *Troy Whig* says, "Five couples eloped in one night lately from the Oneida Community."

There is a slight mistake in this item. The *Whig* got the number of couples about right; but they did not *elope*. What they did, we trust will come

under the head of addition instead of subtraction. Nary couple ever eloped from the O. C.

## COMMUNITY JOURNAL.

[For the week ending Feb. 13.]

ONEIDA.

—We notice a home-made machine in the bakery which will sift a barrel of flour in six minutes. Quite a convenience where they use half a barrel at a baking.

—Daniel Abbott, who has made himself useful this winter in taking charge of the hot-air furnaces and in assisting at silk-spooling, left this week for W. C., where he fills the place of Frederick Marks, who has come here for the purpose of lending a helping hand in the building of the new children's house.

—Filled our ice-house this week. The one at O. C. holds forty cords, and that at W. P. about half as much. The quality of ice is better than we expected—a foot solid, to four or five inches of snow ice. It was got out formerly with much labor by hand-saws, but for two years past, by what is called plowing. The blocks were marked out and cut between about six inches deep, by a marker and plow drawn by horses; then with a bar, and sometimes by wedges, they were readily split.

## SMITH'S STORY.

VIII.

OUR gun did us good service; and our table was frequently graced with chickens, ducks, squirrels and pigeons. We kept as near a due southerly direction as we conveniently could; we passed through Iowa into Missouri, and in the course of time reached Jefferson City, the capital of Missouri. It is situated on the right bank of Missouri River, on elevated, uneven and somewhat rocky ground, one hundred and twenty-five miles west of St. Louis. It contained, at that time, the state house, a state penitentiary, the governor's house, and several schools and churches. We visited the public buildings. The state house is built of stone, at an expense of \$250,000, and presents a magnificent appearance as it is approached in sailing up the river from the east.

Gangs of convicts from the state prison were to be seen at labor upon public works; and we heard some strange stories in regard to their occasional attempts to escape. One fellow succeeded in hiding himself in a load of shavings which were being drawn out of the prison yard into a by-place to be burned. It was just at night, and he kept hidden in the shavings till dark, when he set out for the woods and traveled all night. He continued walking, in what he supposed to be a straight line, for four days, keeping clear of houses, except in one case when at night he stole some clothes from a clothes-yard and then threw away his convict rig. He had some money which he had earned by over work. At the end of four days he concluded that he must be so far away from Jefferson City that it would do for him to use less caution. He soon found himself near a large village; and waiting till it was dark, he boldly entered a grog-shop and called for some whiskey. He had no sooner set down the glass, than a man stepped up to him, and clapping his hand on his shoulder told him he was his prisoner. It turned out that the convict had been walking for four days in a circle, and was thus arrested in the center of Jefferson City.

My companions and I now began to think about going into winter quarters; so after leaving Jefferson City we began inquiring for country schools which were in need of teachers. But we found that nearly all the schools were already engaged. Forty miles southwest of Jefferson City we came to Versailles, the county-seat of Morgan county. We learned that a county fair was to be held here in a few days, and we concluded to make a final camp here; and while one guarded our property, the other two were to get upon the backs of the mules and scour the surrounding country. As the outfit mostly belonged to the Jenkins boys, I offered to watch the camp till they had secured themselves schools. This they succeeded in doing; but the third school was still

wanting. During the fair we kept up a constant inquiry for schools, but without success. After the fair we again started on the search. Five miles north of Versailles we found a well-to-do farmer who said the people of his district very much wanted a school during the winter; but they had had no school for so long that according to law there must be a subscription school of one term before they could draw any public money with which to hire a teacher. Mr. Sims thought there would be no difficulty in obtaining twenty pupils at one dollar per month, and he said he would board me for five dollars per month. I decided to accept the offer; and immediately transferred my effects from the wagon to a room in Mr. Sims's house.

I extract a few sentences from a letter written about this time:

"Oct. 25, 1858.

"DEAR PARENTS:—I presume you begin to wonder why I have not written. It has been because I did not know till yesterday where I was going to stop. I am quite well, with the exception of a few boils. I have had an enormous one on my arm, which is not quite well; besides, the place on my leg which got hurt when the team ran away, is threatening to break out again. I think my blood is out of order, and I am putting down the molasses and sulphur by the quantity. I am located for the winter in the middle of the state of Missouri; one hundred and ten miles south of Iowa City. George Jenkins has a school nine miles east from here, and Lewis has one eight miles southeast from George. If you would like to hear from me again you must send me some postage stamps; for after buying a coat, some medicine, school-books, and paying my traveling expenses for three hundred miles, and a board-bill for five weeks (all out of ten dollars), I have not a great amount left; and besides, I have yet to buy me a pair of winter boots."

Mr. Sims with whom I was to board was a hale old gentleman of sixty. His wife, though not so old, was not nearly so well preserved; nor had she so jolly a disposition as her husband. Their children were all married and comfortably settled a few miles distant, except the "baby"—a lad of nineteen summers, standing six feet and two inches in his stockings, and weighing one hundred and seventy-five pounds. This young man could out-wrestle, out-run, or out-jump any man in the country, although he was far from being a bully; for he was modest and unassuming, with a kind and obliging disposition. But in the southern states such kind of athletic sports are looked upon as necessary accomplishments in a young man; and any one who does not take part in such exercises is looked upon as lacking very important qualities. Of course this was an animal view of the matter; but at that time I was more animal than spiritual; and as I had already taken a course of gymnastic training under the instructions of Dr. Dio Lewis, and was quite stout and athletic for my weight, I was highly delighted to find such a companion as young Sims; and under his instructions became very expert in the foolish and degrading science of wrestling.

Mr. Sims had also in his family an orphan grandson, about twelve years old. There were also two unmarried females, closely verging on "old maidhood," distant relatives I believe, who made his house their home. One of these young ladies owned a black girl some twenty years old, who did the heavier portion of the house-work. Mr. Sims also owned two black boys, who were brothers, and aged respectively seventeen and nineteen. These boys did the bulk of the out-door work, which then consisted of feeding the cattle and horses, and chopping fire-wood. Mr. Sims was a native of South Carolina, from which state he had emigrated many years before. He was quite liberal-minded for a slaveholder, and wished that all the slaves were free. He was very kind to his two black boys, and made their life as pleasant as possible under the then existing state of things. The two boys and the girl were not allowed, of course, to eat at the same table with the white folks, nor to sleep in the same house. They ate in the kitchen, and slept in a good warm log cabin, standing in the back yard, only a few steps

from the main building. Apples and sweet cider were constantly kept on the side-board of the sitting-room; and every night the youngest black boy would come to the door with his cap under his arm; and with a duck of his head, intended for a bow, and a broad grin on his face revealing a double row of handsome ivories, he would say, "Please Master, will you give us some apples?" Mr. Sims would always fill the fellow's cap, when with a "Thank ye," the boy would hastily retreat to the cabin and spend the evening in eating apples, toasting his shins, and sometimes in making traps for catching wild game.

I used to frequently spend an evening's hour with these boys, sometimes in drawing out the history of their lives, and sometimes in trying to instruct them orally; for I dared not attempt to teach them from books. It seemed to me that if any one could be perfectly contented in slavery, these boys could; for they were not worked hard, had plenty to eat, drink and wear, a comfortable bed to sleep in, and considerable time for amusement; but I saw some evidences that in their hearts there was a longing for freedom.

On Christmas morning I mounted Mr. Sims's saddle-horse and set out on a visit to the Jenkins boys. I met Lewis Jenkins at George's place of residence, and we had a pleasant reunion. But they had fallen into a more fire-eating neighborhood than I had, and their patrons were beginning to look upon them with a good deal of suspicion, fearing bad results from their abolition remarks. These two boys were finally obliged to give up their schools and remove twenty-five miles further west, where they found employment as carpenters till spring. I met with no such difficulty, but [on the contrary, at the end of three months I was urged to remain and teach during the summer.

At the South every body rides horse-back; and among the wealthy class each member of the family has a horse devoted to his special service. Mr. Sims, the two boys, and the two white girls, all had their horses and saddles. And every Sunday, when the weather was good, the horses were saddled and the cavalcade proceeded through the woods to the Baptist meeting-house, three miles distant. This meeting-house was a plain, unpainted, wooden building, situated in a wood by the road-side. Two or three huge horse-blocks were standing near the front door, upon which the lady riders dismounted. Not a vehicle of any kind would be seen. I, of course, had no horse. But whenever I wished to go anywhere—to town, to church, or to ride for pleasure—Mr. Sims placed his own saddle-horse at my disposal.

After arriving at Mr. Sims's, I gave notice throughout the neighborhood of my purpose in regard to school-teaching. I had twenty-three applicants for admittance to the school. The ages of the pupils varied from six years old to twenty. None lived nearer than half a mile, and many came two miles. During the winter I visited my pupils in their own homes, and was very cordially received by the parents; and I began to flatter myself that I was designed for a school-teacher.

The following shows the anxiety of a mother's heart:

"October 2, 1858.

"MY DEAR SON:—Your letter of Sept. 5th was not received till this morning. You may judge how anxiously we have looked for it. I want you should write us every day. Let us know what you are doing and how you do it; the kind of company you keep; how you enjoy yourself; and above all, how you maintain your Christian character; the influence you exert over others, and the influence they exert over you. What religious privileges do you enjoy? Do not dishonor your Christian profession. Never be ashamed to let the world know that you are a Christian. \* \* \* I hope you will spend some portion of each day in studying your Bible. You little know how much anxiety I feel about you. Do try to avoid bad company. Be very careful how you make friends. Mrs. P. was here last week. She has received a letter from her son since he arrived in California. His journey was a prosperous one. But I hope you will seek something higher and more important than the gold of California."

This advice about going to California came none too soon, for the Jenkins boys and I had already determined upon starting for Pike's Peak so soon as spring opened; and if the prospect for making money there was not good, we intended to push on to California.

#### HOW I WAS CURED.

FORTY years ago, when the country was new, Central New York was the theater to a large extent, of the fever and ague. Emigrants from New England were the most prominent victims of this vexatious scourge. In the spring of 1838, at the age of twenty-two, I left Massachusetts, my native State, and took up my residence in the village of Chittenango, N. Y.

Inheriting from my ancestors a strong, robust constitution, I had known very little about disease of any kind. Three years of my residence in this place passed, during which time my usual good health continued. I had frequent warnings, however, of my liability to an attack of the fever and ague. Indeed, I was persuaded into adopting a regular system of medicine-taking as a preventive. The calamity which I feared, however, came upon me in defiance of all preventives; and when it did come, its grapple was according to my strength of constitution. First came the terrible pain, streaking down my back, and extending itself through my whole body. Then came the chills, which were somewhat of a relief after the pains which had preceded them; but they produced a sensation which was by no means desirable. No amount of external heat from blankets, sun or fire, could assuage in the least the cold which seemed to have coiled itself around my very vitals. In my shakes the bedstead on which I lay would tremble and dance upon the floor, and the house itself seemed to partake of my spasms. My chills and shaking continued without intermission between one and two hours. These were immediately followed by the fever, which lasted four hours, when I seemingly was under the highest possible pressure of internal heat which my system was capable of enduring. Whilst the fever continued I was restless, fretful, and exacting toward my attendants. I had an ungovernable propensity to roll and tumble from one side of the bed to the other; to lie still seemed an impossibility. The sweat which followed was indeed a luxury.

The foregoing is a description of one day's experience, the like of which was repeated every other day. It was during one of my well days that an aged uncle of my wife called on me. He was a somewhat eccentric man. After seating himself by my side he said to me,

"Friend Burt, I have called to see you for the purpose of telling you how to have the fever and ague, and have it comfortably. There is," continued he, "such a thing as having the fever and ague and having it comfortably."

"If that is so," said I, "I want to know how."

"Well," he said, "when your chills are on, do as you please; walk about the house, wrap yourself in blankets, or sit before the fire; all will be the same. But when the fever comes on, get into bed and lie on your back or your side, it makes no difference which; but when you have taken your position, don't stir hand or foot. If you want water, let your wife feed it to you with a spoon. Don't raise your head to

receive it. Whatever may be the temptation to change your position, resist it to the uttermost. I can assure you it will be hard work; but follow these directions, and your fever won't be half as hard nor last half as long."

Well, the next day when the fit came on, I followed his directions implicitly. The struggle was a tremendous one; but to my great joy, the fever did not run half as high, and instead of lasting four hours, it terminated in one. This was indeed a great victory; and I afterward pursued the same policy with equal success, until, in a short time, the disease was entirely broken up. I might add here, that the lesson I then learned has been of practical value to me through life in its application to all bodily suffering. The power of the will in commanding quietness, is a great pain-extractor. J. B.

### TOBACCO EXPERIENCE.

I TOOK my first quid of tobacco when I was about twelve years of age. It occurred on this wise. The gentleman with whom I lived, being an inveterate user of the "weed," always kept a liberal supply on hand. He and his family being absent from home one day, left me alone to amuse myself as best I could. Among other diversions which presented themselves to me by way of passing the time, was that of trying my grit at chewing tobacco. No sooner thought of than attempted; for I very naturally concluded, that if he and others derived so much pleasure from the use of it, as they appeared to, I might do the same. So I helped myself to half a "plug"—bit off a quid, and commenced chewing it with a good degree of resolution, if not with a good relish. The result was just what I might have anticipated. The nausea which usually accompanies a first attempt of this sort, was soon upon me, with all its horrors. My dreams of pleasure from that source, at least, were effectually dissipated, and I felt sure that I should never resort to it again.

I made no further attempts to use tobacco, until my seventeenth year. I was then an apprentice to the blacksmithing business, in company with another young man two years older than myself, who was in the daily habit of smoking. Being constantly associated with him, and witnessing the enjoyment he derived from it, and inhaling the fragrant incense of the burning tobacco, I was finally induced to try it again. I did not use it every day, at first, but the practice grew upon me, little by little, till I became a confirmed smoker.

In after years I made several attempts to abandon tobacco, but as often failed. I well remember one time, after I became a Perfectionist, feeling some conscientious scruples about the habit I had formed, and by an effort of my will I resolved to quit it at once and forever. But I soon found I had "reckoned without my host," and that the tobacco principality was quite too strong for mere human will. After struggling against it for five weeks (during which time I hankered for my pipe incessantly and intensely—dreaming about it in my sleeping, as well as my waking hours), I finally yielded the point and returned to my old ways. My apparently well-formed resolutions were dashed to the ground, and I was again a slave

to my appetite. But this was not all. I right away found myself under the lash of a morbid conscience, for having broken my pledge. This state of things continued until for the time being I was made to believe I had committed the unpardonable sin, and was nearly overwhelmed with despair. This impression lasted for several weeks, but, under the influence of my naturally large hope, it gradually wore away and left me in a state of comparative peace and justification.

I did not make any further very serious efforts to get free from my bondage, until some years afterward, when by a unanimous vote the Community abandoned the use of tobacco altogether. The whole strength of the Community having been brought to bear on this principality, made the transition from bondage to freedom comparatively easy. This gave me a new and lasting appreciation of the advantages of unity and organization. What I as an individual was wholly unable to do, when organized into the Community I could accomplish without an effort, and without one lingering, backward look. I have not tasted tobacco from that day to this, and have not wished to. To God be the glory. S. W. N.

### HIGHJINKS ON SKATES.

Everywhere, in all sorts of newspapers, I had read of glorious skating fun—Central Park skating—Schuylkill and Schuylkill Park—Diamond ditto—private ditto—the grand fun—men on skates, boys on skates; splendid sylphides in scant skirts, steel shod, and skating away over the ice—the—thunder! the very reading gave me the ice-fever, and, in the delirium consequent upon the sudden attack, I resolved upon taking an ice-cruise myself. Why not? What was to hinder? I had never navigated that sort of craft, 'tis true; but then I'd been on the water and under the water all my life, and on ice too, some. Hadn't I killed seals and chased white bears for weeks together on ice?

Women could skate—so the papers said. So did every body else, when I inquired of 'em. I could skate! What was the reason I could n't? The only things I'd ever seen a woman do that I could n't, was to hook her own dress aft, and, carrying six feet breadth of crinoline, sail through a twenty-inch doorway. Yes, sir—I could skate; and I was bound on an ice-cruise.

There was nothing to prevent the expedition from being fitted out at once. I was lounging about the Navy Yard, detached from every thing—all acquaintances included—waiting orders. Disgusted with bar-rooms, detesting theaters, what was I to do for amusement? Why, skate, of course! Ah, yes! the very thing, by Jove! Why hadn't I thought of that before? I'd have a cruise directly; or sooner if possible. No—I must have the tools first—and I started off up town to find 'em.

I brought up in front of a big window on the starboard side of Chestnut street, going toward Schuylkill, where they had more different rigs of sliding machines than you can see national flags in Gibraltar. Knowing about as much of the qualifications of the different patterns as a cow does of chronometer time, I went inside and asked for a pair of skates.

"What kind do you prefer, sir?"

"O, I have no preference. Give me the best article you've got."

"Yes sir;" and the clerk passed out for inspection a pair of brass clad, steel clippers, with more gilgies and running rigging to 'em than there is to a French sloop-of-war.

"These are the best, are they?"

"Yes sir—decidedly! Just get on to them, sir, and you'll go everywhere and anywhere, like patent lightning! If you don't find it so, bring 'em back, sir, and I'll return your money."

"What's the price?"

"Fourteen dollars! Very cheap, sir."

Didn't believe that, of course; but invested the amount, and made all sail for Fairmount.

Found superb skating. Every body said so—only those who called it elegant! splendid! magnificent! There was a regiment of men, a battalion of dimity, and a whole brigade of small craft, on skates—shivering, scooting and cutting all sorts of fancies on the ice; every body laughing, chattering, whooping and skylarking, and skittering in all directions! and I didn't wonder newspapers, and every body else, called skating glorious fun.

"Have yer boots strapped, sir?" said an itinerant boot-black about the height of a walking-stick.

"Do you understand it, bub?"

"O yes sir. I strap all the ladies' skates for 'em."

"Ah, ha! Do, eh? Must have a jolly time of it! Would like the berth myself. There you are. Go ahead, boy!" and I sat down on Blackie's box, about a couple of fathoms out on the ice.

Whiz!—like a rocket, went by a great strapping, long-legged chap, with a cigar flying jibboom, and swinging his arms like a frigate's headyards in a hurricane, with the braces all adrift.

"Oh, ho! So they can smoke on skates—eh, boy?"

"Lord!—yes, sir. Every body smokes on the ice."

"Exactly." So I fired up on a Principe, and shipped it for the cruise.

Urchin announced skates all ataunto, and took a fifty cent "fractional" fee.

"Here, boy!—here's another fifty. Just allow me to sit on your box a few minutes till I get the run of the navigation."

"Yes, sir—you can set there till I git somebody else to strap."

So I sat there studying ice-navigation by dead reckoning, till directly a little petticoat craft, in yellow trowsers, skirts to her knees, red belt, Russian cap, and arms akimbo, swooped down, and checked up right in front of me. There she hung for a minute, quivering-like, and balancing, just as a fish-hawk does over his prey; and all the time eyeing me with a jolly twinkle in her dancing black eyes.

"A challenge for a race, sir! Catch me if you can!"

Little Dimity lifted her left foot a trifle, bent right knee slightly, made a graceful curve, the bottom of her skirt just brushing my nose; and off she went like a flying fish—ze-ee-eest—zit!—swinging from side to side, her tartan skirt swaying hither and thither, like the folds of a spanker brailled in with the ship-head to wind.

"So-ho! That's a challenge is it? And that's the way to skate? Thunder—I can skate! Any body can skate!"

But I couldn't though, whatever any body else could do. I accepted Dimity's challenge, however, and her practice on ice. So I bounced up from that blacking-box, lifted left foot a little, bent right knee, and stuck my arms akimbo. But I didn't cut a curve. I did the next best thing, however, and cut a "spread eagle." Port foot slid due southeast, and starboard one norwest, till I realized those spreadout pictorial impossibilities on circus bills. I wondered if my boots and skates would ever become shipmates again.

"Hullo! mister, you mustn't try to skate all over both sides of this 'ere pond at once!" growled an old commercial-looking chap, as he checked up long enough to put in the remonstrance against my ice-monopoly.

"I say, Mister Saltwater, could n't yer lift yerself amidship a bit, so we can sail 'tween yer legs?" piped a young scamp, file-leader to a string of twenty juvenile skaters.

"Don't try to skate on both feet at once, my dear sir!" advised a sensible, Christian-looking young man, who came to my assistance, and set me on an even keel once more. "When you lift one foot, sir, you must throw all your vigor and muscle into the other limb. And then remember to sway your body so that your weight will always be upon that foot which has the ice. 'Tis very easy, sir—just this way!"—and away went my Christian mentor, with a long, striding, graceful swing.

"O yes—that's very easy. All the vigor in the other limb. Yes—I can do it." So I made a prodigious scoot, and—did it!

I stuck out left leg, like a mosquito when he's blood-sucking. Put all my vigor and muscle into right limb, and couldn't get it out again. Went off on one foot like a shot; crooking right knee a little twice a minute, just as Little Dimity did. Saw a crinoline craft crossing my course, under convoy of a big doubled-banked chap, both skating a streak. Tried to sheer to port, and go clear of 'em. Missed stays, and went afloat of Crinoline. The toe of my port skate hooked Miss Somebody's skirt, which gave me a broad sheer to starboard, and I rammed big convoy, butting him square on his cut-water, and drove the fire-end of my Principe slap down his throat. There was an everlasting tangle, and all hands went sprawling on the ice, like a nest of Ineauga land crabs.

"Look here, sir? What do you mean?" yelled the big convoy, scrambling to his feet and manœvering for a broadside.

"Beg pardon, sir. I could n't help it!" I replied meekly, sitting still on the ice.

"Could n't help it? Why did n't you stop?"

"Did n't know how."

"O, ho! green on skates, eh?"

"Yes, greener'n a cabbage!"

That mollified the big chap, and, setting me on my pins again, he volunteered to educate me in checking up.

"Turn your toes up and dig the heels of your

skates into the ice—this way." And he illustrated. "O, yes, I can do that." And I did, directly. Off I shot again on one leg, steering this time for the shore—for I'd skated enough.

Halfway in, and there slid right down in my course a crowd of forty or so—girls and men and women and boys. I tried "down brakes," according to instructions—and broke too much. Up toes, and digging my heels into the ice, I sagged back like, and doubled amidship, as if I was going to take a seat—and did! I went down, stern foremost, with a *whang*, that broke the ice like a pane of window-glass shattered by a pebble hurled through it. I had an idea just then that such a bump as that would have started the armor on any iron-clad afloat.

I sold those infernal skates, just as I sat, for four dollars, under a strong conviction that there's no fun in skating. It's all a humbug, I can't skate—I don't want to. —*Phil. Dispatch.*

### SPECIAL NOTICE.

**OFFERING** our paper on free terms, we have a large list of non-paying subscribers; and in order that they may be served without needless cost, it is necessary that we should hear from every one of them during the year. We must know that the paper is sent only where it is desired and read. Some of our subscribers may have removed their residence and omitted to notify us; others may have sent for the CIRCULAR merely on trial, and are indifferent about its continuance; while others may never have applied for it at all, but received it, perhaps reluctantly, through the request of a friend. In all these cases the continued sending of the CIRCULAR is of no use to the person addressed, while it imposes expense and labor on us. This obliges us to establish the rule that any application for the CIRCULAR without pay, extends only to the close of the volume applied for.

Those persons, therefore, who are now reading the CIRCULAR gratuitously, and those whose paid subscription expires with the present volume, are expected, if they wish the paper continued to them for another year, to *notify us thereof BEFORE the 15th of March next*, at which time the present volume will close.

All who have paid in advance, and those who have since the first of January applied for, or requested the continuance of the paper, are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense.

### STIRPICULTURE.

**DEAR CIRCULAR:**—In the "American Transactions for 1858" on page 160 is the following truthful, and striking assertion: "Agricultural reports have teemed with lessons, for breeding and taking care of all our stock, except the most precious—that of ourselves and our children. The Atlantic Cable sinks to insignificance, compared with the 'science of the development of man.' We exhibit beautiful animal stock, but deformed, erysipelatory, rickety, narrow-chested, dyspeptic, teeth-rotten, flabby-muscled, scrofulous, crooked-backed, bad jointed girls and boys, with diseased kidneys, diseased livers, and bad nerves. Let all agricultural orators open their mouths against these terrible evils of the land."

The Oneida Community, after having proved to the world that Communism is a practicable thing, now propose to show that the human family can, by science, be improved and restored from the con-

dition complained of in the above, by means of the science of Stirpiculture, which they hold is the true remedy for the wide-spread evil.

All who are at all acquainted with the laws and workings of nature, know that like begets like in both the animal and vegetable kingdoms; and that as long as weakly, diseased, ill-developed parents continue to beget children, their offspring will continue to represent them, and that too, in an inferior and degraded condition. The sexes in their attachment to each other seldom pause to think of the consequences of their unfavorable physical conditions in regard to the rearing of families. The consequence is, they spend a life of anxiety and care, and toil in sorrow, to rear a family of puny, weakly, ill-begotten and short-lived children, often following them to the grave, before they (the parents) have reached the meridian of their own lives.

The theory of the Oneida Community is, that it is not advisable, nor for the good of the human family that persons who are physically and mentally weak, should become parents; that well-developed parents invariably have a well-developed progeny. Let no one oppose nor ridicule the Oneida Community in their theory, until it has proved to be a failure, which it never will, while nature is true to herself.

A READER OF THE CIRCULAR.

A PIOUSLY-INCLINED person was exhorting Pat on the subject of religion. He indignantly answered: "Sure, an' didn't I jine the Methodists? Faix and I did. I jined for six months, and behaved myself so well they let me off wid three!"

### NEWS AND ITEMS.

LAST year, the passenger travel between England and France was 806,830, considerably less than that between New York and Boston.

THE stage effects in Booth's theater at New York are worked by steam power, the first attempt of the kind in the world.

THE Russian government is organizing bands of Bulgarians and Greeks, armed with rifles of recent construction, who are to take the field against Turkey on the first signal being given.

THE arrival in Paris of M. Vouloudaki, President of the provisional government of Crete, and of M. Cassinati, advocate of Syra, is announced. "They are going to the United States," says the *Liberte*, "to negotiate a loan and the purchase of plated vessels."

OMAHA will be the starting point of the great excursion over the Pacific railroad in July next. Forty-five splendid cars, designed to carry one thousand guests, are now being built for the occasion. The tourists will sleep and eat on board. It is expected that President Grant and Cabinet will be among the guests.

THE uprising in Cuba appears to be gaining force daily. The whole island is agitated, and seems resting on a political volcano. The insurgents are progressing toward the west end of the island, and the authorities appear to hold their offices by a frail tenure, in the expectation of the arrival of reinforcements from Spain.

MADRID, Feb. 11.—Rivero will be chosen President of the Cortes, which meets to-day. A majority of the members are in favor of Ferdinand, father of the King of Portugal, for the ruler of Spain. If he refuses, the Duke of Montpensier will probably be chosen. The Carlists are quite active in the Basque provinces. The French government watches the frontier closely.

### TO CORRESPONDENTS.

M. A. B., Mich.—"I have tried for a year to do without the CIRCULAR, because I did not feel able to take it and was too proud to ask for it; but I think I will economize somewhere else now, and have my old friend back again," &c.

It seems but a small return to us, that persons should ask for the CIRCULAR every year if they want it, and not weigh their pride against the liability we are in, if we do not sift our list, of sending it to indifferent readers, and to post-offices where it will be wasted.

## Announcements:

### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 302. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 238 acres. Business, Horticulture, Publishing, and Job Printing.

### SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system **COMPLEX MARRIAGE**, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

### ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

### STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

### WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.  
P. O. address, Oneida Community, Oneida, N. Y.

### MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

### MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to  
WALLINGFORD COMMUNITY,  
Wallingford, Conn.

### PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the LAWN. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

### PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or *Self-Control in Sexual Intercourse*. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.00 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.